Israel & England

PARALLEL'D:

IN A

SERMON

Preached before the Honourable Society of *Grayes-Inn*, upon Sunday in the Afternoon, *April* the 16th. 1648. Being now very seasonable and useful for all such as retain the Principles of the People in those times.

By PAUL KNELL, Master of Arts of *Clare-Hall* in *Cambridge*, and sometimes Chaplain to a Regiment of *Curiasiers* in His late Majesties Army.

LONDON,

Printed in the Year 1648. And now Reprinted for a Caution to all those that are given to Change.

Sold by *Randal Tayler* and *Robert Stephens*, by Stationers-Hall, near *Ludgate*. 1681.

57-874,5

To all those that are Friends to Peace, and to
KING CHARLES.

SIRS,

THough Rebels seem to have so much Law and Logick, that none but *Argumentum Bacillinum*, Club-Law, will ever nonplus them, yet as the Pulpit and Press have both helped to heighthen this Rebellion, so it is fit they should both endeavour the dethroning of it. I know that Apologies are as much in use as Printing, but let no such complements henceforth come to the Press, seeing such lean unpolished Notions as these have been perswaded thither. And indeed, should Truth and Loyalty have no better Advocates then my self, Heresie and Rebellion might well hope to be perpetual, But I know there are many thousands ready to make up my defect; and truly that Tongue deserveth to be cut out, that hand to be cut off, that will not now be lifted up in His Majesties behalf, whose captivity every Loyal Subject should account his own, Remembring him that is in Bonds, as bound with him, no friend of his having any hope of liberty, till he can lead him to it; and Heavens hasten that happy day: This is the bounden daily Prayer of

Your Friend and Servant, *P. K.*

A Prayer for the King.

O *Lord, preſerve the King's moſt excellent Majeſty, our Sovereign Lord* Charles, *King of* England, Scotland, France *and* Ireland, *Defender of the Faith, and Supreme Governour in theſe his Realms, and in all other his Dominions and Countreys, over all perſons, and in all Cauſes, as well Eccleſiaſtical as Temporal. Behold, O God our Defender, and look upon the face of thine Anoynted; Lord remember King* Charles, *and all his troubles, remember him according to the favour that thou beareſt unto thy people; O viſit him with thy ſalvation, plead thou his Cauſe, O Lord, with them that ſtrive with him, and fight thou againſt them that have ſo long fought againſt thee and him; thou that bringeſt man out of priſon, be pleaſed to bring him thence, deliver him not always over unto the will of his Enemies, but ſet his feet once more in a large roome; ſend down thy hand from above, deliver him, and take him out of the great waters, from the hand of ſtrange children, keep him as the apple of thine eye, hide him under the ſhaddow of thy wings, from the men of thy hand, O Lord, from the men and from the evil world, let his honour yet be great in thy ſalvation; glory and great worſhip doe thou lay upon him, ſet his Dominion alſo in the Sea, and his right hand in the Floods; as for thoſe his Trayterous Enemies, which would not that he ſhould reign over them, though they have imagined ſuch a device, let them never be able to perform it, but let them all be ſubdued unto him even in the midſt among the King's Enemies; Let us no longer ſee ſervants upon Horſes, and Princes walking as ſervants upon the earth; but they that now trample upon him, let them kneel before him, let his Enemies lick the duſt; comfort him again now after the time that thou haſt afflicted him, and for the years wherein he hath ſeen ſo much evil, reſtore him to his Crown on earth, and when thou takeſt away this, give him a Crown in heaven.*

And let every Loyal Chriſtian ſay, *Amen.*

AMOS

AMOS 3. 2.

You only have I known of all the families of the earth; therefore I will punish you for all your iniquities.

THE first Verse plainly sheweth us who are meant here in the second, even the children of *Israel* and the whole family that came out of *Egypt*. Neither are these last words to be counted a Tautology; for after the revolting of the ten Tribes from the house of *David*, *Israel* was one Kingdom, *Judah* was another; wee'l go no farther back to clear it, then the title of this Prophecy, which runneth thus; The words of *Amos*, which he saw concerning *Israel* (that is *Israel* and *Judah*) in the days of *Uzziah* King of *Judah*, and in the days of *Jeroboam* the son of *Joash* King of *Israel*. Now though but ten Tribes were revolted from *David*, yet all twelve Tribes were revolted from God, the children of *Israel*, and the whole family that came out of *Egypt*.

Καὶ σὺ τέκνον, as *Cæsar* once said to *Brutus*; will God's children of *Israel* and *Judah* be such Rebels? *Ingratum si dixeris*, &c. so an heathen could conclude, that ingratitude was the abstract and aridgment of all sin, as if it had been καὶ ἐξοχήν, the great offence. And even unreasonable creatures will not be guilty of unthankfulnes, the Oxe knoweth his owner, he will not gore him, and you remember the gratitude of that *Roman* Lion in the story. Nay, to go one step lower, *non ingratus ager*, that which hath not so much as sense is not unthankfull, the earth doth not entomb, or alway keep the seed close prisoner, but most thankfully return it to the sower with increase. Yet the land of *Israel* proved a barren Common, whereon nothing but weeds, nothing but unthankfulnes would grow; whereas the Inhabitants should not so much as have rendred evil for evil; they continually rewarded God evil for good; he did not faster multiply his benefits upon them, then they did their transgressions and rebellions against him. And shall I not visit for these things, saith the Lord, shall not my soul be avenged on such a Nation as this? Yes, seeing fair means will work no good on them, I will try what foul will do; forasmuch

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as they have forſaken me and not walked in my Judgments, having broken my Statutes, and not kept my Commandments, I will therefore viſit their offences with the rod, and their ſins with ſcourges. *You only have I known of all the families of the earth, therefore I will puniſh you for all your iniquities.* In which words any one will ſay there are two general Parts, *Commemoratio beneficii*, the reherſing of a former benefit, *You only have I known of all the families of the earth*, and *Comminatio ſupplicii*, the threatning of a future Judgment, *Therefore I will puniſh you for all your iniquities.* And of theſe with all the brevity and plainneſs that I can. But before I come to handle the parts in their order, it will not be amiſs to premiſe ſome brief explication of the words. Firſt then, *You only have I known*; I thought that God had been omniſcient till now, but the Text ſeemeth to deny it, *in Jury is God known, and God knoweth none but Jury. You only have I known of all the families of the earth.* But we muſt obſerve that this word, *Know*, hath divers acceptions in holy Scripture. I ſhall inſtance but in three. Firſt, to know is to behold, to overlook or to diſcern. Thus God knoweth the whole world, and all that therein is, he knoweth all the Fouls upon the Mountains, and the Wild Beaſts of the Field are in his ſight, there is not a word in our tongue, nor a thought in our heart, but he knoweth it altogether, and before we knew it, before we either ſpake or thought it. 2. To know, is to give approbation, and to allow of. Thus the Lord knoweth the way of the righteous, that is, he approveth of it, *Pſal.* 1. *ult.* As for the ungodly (ſuch as are the Reformers of our age) it is not ſo with them, our Saviours words to theſe will be *in dde*, I never knew you, that is, I never liked your doings, *Luke* 13. 27. 3dly and laſtly, to Know, is to bleſs, to pitty, to ſhew mercy to. And the phraſe ſeemeth to be borrowed from a cuſtom among men, who ſeldom ſhew any kindneſs but to perſons that they know, *Ignoti nulla cupido*, a ſtranger can ſcarce get any thing but ill words; *David*'s ſervants were ſtrangers to *Nabal*, and therefore the churle would give them nothing. *Shall I take my bread*, ſaith he, *and my water, and my fleſh, and give it unto men whom I know not whence they be?* 1 Sam. 25. 11. No, few or none will relieve any but only ſuch as are well known to them. And to this cuſtome God ſeemeth to allude here in our Text, *You only have I known*, that is, I have bleſſed you only, on you have I multiplied my favours and lovingkindneſſes, on you only, or at leaſt chiefly of all the families of the earth. And in this ſenſe the word *Known*, uſed

Pſal.

Psal. 31. 7. *I will be glad and rejoice in thy mercy, for thou hast considered my trouble, & cognovisti, and hast known my soul in adversities*; thou hast known, that is, thou hast pittied, thou hast had compassion on my soul, *Cognoscere est misereri*, so *Agellius* expoundeth the place. And *Solomon* hath a passage that may be referred to this purpose, *Prov.* 12. 10. *A righteous man regardeth the life of his beasts. Novit justus*, so it is in the Latine version, a righteous man knoweth, but δίκαιος οἰκτείρει, so it is in the Septuagint, a righteous man is merciful to the lives of his beasts: If now we put the Latine and Greek together, we shall find that know, is to shew mercy to. In which sense the word is likewise used here in our Text. *You only have I known of all the families of the earth.*

But if the Commemoration must be so construed, why followeth there a Commination? because God had been so good to *Israel*, is it therefore that he threatneth them? this seemeth somewhat strange. But if we take middle and both ends, this will soon be reconciled; *You only have I known of all the families of the earth*: we must halt here a while, *Desunt nonnulla*, there seemeth to be somewhat wanting, but it cometh in at the end of the verse, we may paraphrase therefore upon the Text after this manner, the words are in effect, as if Almighty God should have said, I have nourished and brought up children, and (like our pretended Parliament) they have rebelled against me, destruction and unhappiness is in their way, and the way of peace have they not known; I have known them, but they have not known me, the Oxe knoweth his owner, and the Ass his Masters Crib, but *Israel* doth not know, my people doth not consider. I threaten them not for the good I have done to them, but for the notorious evil they have done to me: *You only have I known of all the families of the earth, therefore I will punish you for all your iniquities. Idcirco*, therefore. Sin is the *causa impulsiva*, that which moveth, and as it were compelleth Almighty God to punish. The Prophet *Jeremy* putteth the question, *Lam.* 3. 39. *Wherefore doth a living man complain?* and he giveth an answer to it before the verse be out, A man for the punishment of his sins, i. e. a man is punished for his sins, and therefore our old translation readeth it thus, *Let him murt mur at his own sins*, this, this is the only cause of all his sufferings, *idcirco*, therefore. Therefore I. *Shall there be evil in the City, and the Lord hath not done it? Amos* 3. 6. *Siracides* telleth us indeed of spirits that are created for vengeance, and these evil spirits many times lay on sore strokes; but they have Gods commission, at least

 permission.

permission for what they do, they do this to pacifie the wrath of him that made them, *Eccl.* 39. 28. As all punishment is for sin, so it is from God. But how can this consist with his goodness? Yes, the very next particle will shew us, for he speaketh not in the present, but in the future tense, he giveth *Israel* warning of his intention, before he proceedeth to execution, that if they had any grace, they might repent, and so prevent the Judgment threatned; and he threatneth them but after a mild and gentle manner, he threatned not to ruine and consume them, but only to visit and correct them; *You only have I known of all the families of the earth; therefore I will punish you for all your iniquities.* And so much for the coherence and explication of the words. It is now high time to come nearer to the parts. I begin therefore with the first, which is, *commemoratio beneficii*, the rehearsing of a former benefit, *You only have I known of all the families of the earth.* There are many other Scriptures very like this Text, I will give you but one or two, the first shall be *Deut.* 4. 8. *What nation is there so great*, saith Moses, *who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?* The second shall be *Psal.* 147. *ult. He hath not dealt so with any Nation.* And that we may know how well God dealt with the people of *Israel*, we may observe, that he bestowed upon them two sorts of blessings, privative and positive ones. I begin with the first, God's privative Blessings. The children of *Israel* were for a long time bound Apprentices in *Egypt*, where they were grievously oppressed by *Pharaoh* and his Task-masters, who compelled them not only to make brick, but, it should seem by the story, they would have had them make straw too. From which intolerable servitude God set them free at last, he eased their shoulders from the burden, and their hands were delivered from making of pots. He brought forth his people with Joy, and his chosen with Gladness, and gave them the Lands of the Heathen, and they took the labours of the people in possession. As for *Pharaoh* and his host, they were overwhelmed in the Red Sea, they sunk down to the bottom as a stone. After this, God made good his word to *Joshua*, not suffering a man to stand before him all the days of his life. And what shall I more say? for the time would fail me to tell of *Gideon*, and of *Barak*, and of *Sampson*, and of *Jepthah*, and of *David*; what marvellous deliverances God wrought for his people, discomfiting their enemies both by those Worthies, and by other Champions: the Sun, *Psal.* 19. is compared to a strong Champion; and rather than *Israel* shall

be worſted, inſenſible Champions ſhall fight for them, the Sun ſhall ſtand ſtill in the midſt of heaven, the Stars in their courſes ſhall fight againſt *Siſera*; ſo mightily did God deliver his people, even the ſons of *Jacob* and *Joſeph*: *You only have I known of all the families of the earth.* And as God beſtowed many privative bleſſings upon *Iſrael*, ſo many poſitive bleſſings too. And theſe were of two ſorts, Temporal and Spiritual. I begin with the firſt, God's temporal bleſſings, which are recorded *Iſa.* 5. 1, 2. *My beloved hath a vinyard in a very fruitfull hill; and he fenced it, and gathered out the ſtones thereof, and planted it with the choiceſt Vine, and built a Tower in the midſt of it, and alſo made a Wine-preſs therein.* It will be no digreſſion to touch briefly upon each of theſe particulars; the ſituation of the Vineyard meeteth us firſt, which was *in clivo uberrimo, in a very fruitful hill.* The hill of *Sion* was a fair place, and the Joy of the whole earth. *Iſrael* had a goodly heritage, *Canaan* flowed with milk and honey. And the fruitfulneſs of it is deſcribed at large, *Deut.* 8. 7, 8, 9. Next to the fruitful ſituation, God's fencing of the Vineyard followeth. *He made a wall above it*, ſaith the Margin, and *Matt.* 21. it is ſaid *he hedged it round about.* And you know that an hedge ſecureth for two uſes; for diſtinction, and for conſervation. *Iſrael* was hedged about both ways; for diſtinction they had the Law, by this they were diſcerned from other Nations. *What nation is there ſo great*, ſaith *Moſes*, *that hath Statutes and judgments ſo righteous, as all this Law which I ſet before you this day?* Deut. 4. 8. Other Nations dwelt, as it were in a Champion Country, without any hedge, without Law, but Iſrael was incloſed, and hereby diſtinguiſhed from all other people, *God dealt not ſo well with any other Nation, neither had the Heathen knowledge of his Laws.* And as Iſrael had an hedge for diſtinction, ſo they had another hedge for conſervation; which was the providence of God, and the protection of his Angels; *The hils*, ſaith the *Pſalmiſt*, *ſtand about Jeruſalem, even ſo ſtandeth the Lord round about his people from this time forth for ever more.*

In the next place, God gathered the ſtones out of his Vinyard, whereby we are to underſtand the wicked Nations, according to that of the *Pſalmiſt*, *Pſal.* 80. 8. *Thou haſt brought a vine out of Egipt? expuleras gentes*, thou haſt caſt out the heathen; God gave away their land for an heritage, even for a heritage unto *Iſrael* his people; that is the next thing preſented to us, he planted it with the choiceſt Vine, the Vineyard of the Lord of hoſts was the houſe of *Iſrael*, and the men of *Judah* were his pleaſant plant. The next obſervable is,

God's

God's building of a Tower in his Vineyard, and *Turris, authoritas eſt Sacerdotalis*, ſaith *Aretius*, the Tower in God's Vineyard, is the Office and Authority of God's Miniſters; for as watchmen from a Tower over-looking all the coaſt, give notice when any corporal enemies are approaching; ſo God's Miniſters, who are ἐπίσκοποι, the watchmen of his Church, theſe give her warning of her ghoſtly enemies; ſo that neither the Boar of the wood can waſt her, nor yet the wild beaſt of the field devour her. In the laſt place, God made a wine-preſs in his Vineyard; and by this ſome underſtand the diſcipline of the Judicial Law, whereby the Juice of good living was to be, as it were, preſſed out of the people. But to explain all this in three words, by the fence, by the tower, by the wine-preſs, by all this care and coſt beſtowed upon the Vineyard, there is ſignified God's abundant love toward his people *Iſrael*, ſo that he could not poſſibly doe any elſe for them, having done more for them already, then for all the world beſides; *You only have I known of all the families of the earth*: And as God beſtowed upon *Iſrael* many temporal, ſo many ſpiritual bleſſings, which are mentioned by the Apoſtle *Rom.* 9. 4, 5. where ſpeaking of the Iſraelites, he telleth us, that to them pertained the Adoption, and the Glory, and the Covenant, and the giving of the Law, and the ſervice of God, and the promiſes; theirs were the Fathers, and of them, as concerning the fleſh, Chriſt came. It will not be amiſs likewiſe to examine briefly theſe particulars: and firſt, to the Iſraelites pertained the adoption, they were culled out of all nations to be God's peculier people: the quotations to this purpoſe, are almoſt innumerable, I ſhall cite but onely one, which is *Iſa.* 43. 1. *Thus ſaith the Lord that created thee, O Jacob, and he that formed thee, O Iſrael, fear not, for I have redeemed thee, I have called thee by thy name, thou art mine.* Called thee by thy name? nay, I have called thee by mine own name, ſo it is, 2 *Chron.* 7. 14. *my people, which are called by my name.* And *Dan.* 9. 19. *Thy city* ſaith the Prophet, *and thy people are called by thy name.* Whence we may obſerve, that there was a twofold relation between God and *Iſrael*, of father and children, and of husband and wife: firſt, they were related as father and childrin; children bear their fathers name: God therefore calling Iſrael by his own name, this ſheweth, that he was their father, they his children: And the Prophet in their name teſtifieth as much, *Iſa.* 73. 17. *Doubtleſs thou O Lord art our father though* Abraham *be ignorant of us, and Iſrael acknowledge us not.* Secondly, God was related to *Iſrael* as an husband to his wife; the

wife

wife beareth her husbands name, it hath been thus ever since *Iſaiah*'s time I am ſure, for God threatned by him to ſend a ſword upon *Judah* and *Jeruſalem*, which ſhould make ſo great a ſlaughter and dearth of men, then ſeven women ſhould take hold of, or ſhould come a wooing to one man, ſaying, *we will find our ſelves meat and cloaths, we will eat our own bread, and wear our own apparel, only let us be called by thy name*, Iſa. 4. 1. Called by thy name? what do the women mean by this? why the very next word will ſhew us, which are, *to take away our reproach*: ὀνειδία, that is, barrenneſs was a reproach among the Jews; let us be therefore called by thy name, to take away our reproach; that is, let us be married to thee, be thou our husband: God then calling the people of *Iſrael* by his own name, this ſheweth that he was, as it were, their husband, they his wife: and God maketh them a promiſe of marriage in one place, where the Banes, as it were, are asked twice betwixt them in one verſe, *Hoſ.* 2. 19. *I will betroth thee unto me for ever, yea I will betroth thee unto me in righteouſneſs and judgment*, &c. And in another place the match ſeemeth to be conſummated, for God ſpeaketh in the preſent tenſe, *I am married unto you*, ſaith the Lord, *Jer.* 3. 14. God was to the Iſraelites both a father and an husband, as a father he nurtured them, as an husband he nouriſhed them; never did any one hate his own fleſh, God therefore muſt needs be loving unto *Iſrael*, they being, as it were, bone of his bone, fleſh of his fleſh, they were his Spouſe, they were his ſons, to them pertained the adoption, and the glory, ſaith the Apoſtle, that is next, which glory ſome would have to be a conſequent of their adoption, and indeed to be God's own people was no ſmall dignity: But this glory may be taken rather for the glorious preſence of God amongſt them, which he manifeſted moſt eſpecially from off the Mercy-ſeat, that was upon the ark, and therefore when the Iſraelites had loſt the Ark, *Phineas* his wife concluded, that they had loſt the Glory too; *the glory*, ſaith ſhe, *is departed from Iſrael, for the ark of God is taken*, 1 Sam. 4. *ult.* And as the Adoption and the Glory pertained to *Iſrael*, ſo the Covenants too; for the Covenant that God made with *Abraham* runneth thus, *Gen.* 17. 7. *I will eſtabliſh my Covenant between me and thee, and thy ſeed after thee in their generations, for an everlaſting Covenant, to be a God unto thee, and to thy ſeed after thee.*

The next priviledge that *Iſrael* had, was the giving of the Law; that is, the moral law was given to them, and almighty God himſelf was their law-giver: The Promiſes were theirs too; the

promiſe

promiſe of long life here, and of eternal life hereafter, of the life that now is, and of that which is to come; to *Abraham* and his ſeed were theſe promiſes made, *Gal.* 3. 16.

And as the promiſes were theirs, ſo theirs alſo were the fathers, that is, the Promiſes were made as well to their fathers as to them, according to that of Saint *Peter*, *Acts* 3. 25. Ye are the children of the Prophets and of the Covenant which God made with our fathers, ſaying unto *Abraham*, And *in thy ſeed ſhall all the kindred of the earth be bleſſed.* In thy ſeed, that is, in Chriſt who was the Iſraelites own Countryman, which is their laſt Prerogative recorded by the Apoſtle, of whom as concerning the fleſh Chriſt came.

Thus you have ſeen how God loaded the Iſraelites with bleſſings, with privative, and poſſative, with temporal and ſpiritual; *You only have I known of all the families of the earth.* And now *Iſrael*, as *Moſes* once ſaid, *Deut.* 10. 12. What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to ſerve the Lord thy God with all thy ſoul? But alas, the God of *Iſrael* is here forced to complain, that notwithſtanding all the coſt he had beſtowed upon his Vineyard, when he expected grapes from it, it brought forth wild grapes; notwithſtanding thoſe many benefits he had beſtowed upon his people, they continually rewarded him evil for good; they thought not of his hand, nor of the Day when he had delivered them from the hand of the enemy, how he wrought his miracles in *Egypt*, and his wonders in the field of *Zoan*; neither deſtroyed they the heathen, but learned their works; for they ſhed innocent blood, even the blood of their ſons, and of their daughters, whom they offered unto the Idols of *Canaan*, and the land was filled with blood.

In general terms, their ſins are ſet down, *Deut.* 9. 7. but they are more particularly deſcribed in the third and fift chapter of *Iſaiah:* in the third chapter you may ſee their womens ſins, the Prophet bringeth you, as it were, into the Exchange, he ſheweth you the pride and vanity of their womens dreſſings, he giveth you ſuch an inventory of their toys, as is able to make a very *Cato* change his countenance: In the fifth chapter the Prophet ſheweth you their mens ſins; after the catalogue of God's benefits, he giveth you another catalogue of their ſins; at the ſeventh verſe he ſheweth you their oppreſſion and injuſtice; I looked for Judgment, but behold oppreſſion; for righteouſneſs, but behold a cry. At the eight verſe, their encroaching covetouſneſs in joyning houſe

to

to house, and field to field, untill there was no place, that they might be placed alone in the midst of the earth. At the eleventh and twelfth verses, their drunkennes and riot in rising up early to follow strong drink, and continue untill night, till wine enflamed them, having the Harp and the Viol, the Taber and Pipe, and Wine in their feasts. At the eighteenth and nineteenth verses, their contempt and slighting of Gods word; in defiance of this drawing iniquity with cords of vanity and sin, as it were with a cart rope; saying let him do his worst, let him make speed and hasten his work that we may see it, and let the counsel of the holy one of *Israel* draw nigh and come that we may know it. At the twentieth verse, their Hypocrisie, in calling evil good, and good evil; in putting darkness for light, and light for darkness; in putting bitter for sweet, and sweet for bitter. At the one and twentieth verse, self-conceipt, being wise in their own eyes, and prudent in their own sight. At the two and twentieth verse their Pot-valour, in that they were mighty to drink Wine, and men of strength to mingle strong drink. At the three and twentieth, their bribery and corruption, in Justifying the wicked for reward, and in taking away the righteousness of the righteous from him. *And shall I not visit for these things saith the Lord; shall not my soul be avenged on such a Nation as this?* Yes, the wrath of God was kindled against his people, insomuch that he abhorred his own inheritance, for three transgressions of *Judah*, and for four, he resolveth that he will not turn away the punishment thereof. And so I am fallen upon the second part of the Text, which is *Comminatio supplicii*, the threatning of a future Judgment; *therefore I will punish you for all your iniquities.* You have heard that God bestowed upon *Israel* two sorts of blessings, both which he threatneth to withdraw for their unthankfulness.

First, this privative blessings, they must expect no more deliverances from him. He brought them forth out of the Iron furnace, even out of *Egypt*; but they had so provoked him, that he threatned to bind them Apprentices there the second time: Apprentices? nay worse, he threatned to make Slaves of them, so we read *Deut.* 28. *ult.* The Lord, saith *Moses*, shall bring thee into *Egypt* again with Ships, by the way whereof I spake unto thee, thou shalt see it no more again; and there shall ye be sold (offer your selves at least) unto your enemies for Bond-men and Bond-women, and no man shall buy you. God threatneth to sell his people for nought, and to take no mony for them. And whereas the *Israelites* were

wont to have the better of their Enemies, they had so angred the Lord of Hosts, that he threatned to give their Enemies the victory, so we read *Deut.* 28. 25. *The Lord shall cause thee to be smitten before thine enemies, thou shalt go out one way against them, and shalt flee seven ways before them, and shalt be removed into all the Kingdoms of the earth.*

And I am sure they have been thus dispersed for many hundred years; they are strangers in all Countries; they have lost both their place and Nation.

Secondly, God threatneth to withdraw his positive blessings from them: We have a plain Text for this, *Isa.* 5. 5, 6. *I will tell thee,* saith God, *what I will do to my Vineyard; I will take away the hedg thereof, and it shall be eaten up; and I will break down the wall thereof, and it shall be troden down; and I will lay it waste, it shall not be pruned nor digged: I will also command the Clouds, that they rain no more upon it.* So true is that of the Psalmist, *Psal.* 107. 34. *A fruitfull Land maketh he barren, for the wickedness of them that dwell therein.* For though the Land of *Canaan* were as the Garden of *Eden,* yet for the iniquity of the Inhabitants, it shall be turned into a Wilderness; and though the *Israelites* had the blessings of the right hand, and of the left, yet for their ingratitude and disobedience, God threatneth to withdraw both; *You only have I known of all the Families of the earth, therefore I will punish you for all your iniquities.*

Therefore I will punish you; You that were my darling, mine own peculiar people; you that were as dear to me as the apple of mine eye; because ye have broken my commandments and been unmindfull of my loving kindness; *therefore I will punish you for all your iniquities.*

And the observation from hence for our instruction is most obvious; *Gods hatred against sin is such, that he will not let it go unpunished in his dearest children. Adam* was the master-piece of all Gods workmanship, and highly in favour with him at the first, and yet as soon as ever he had tasted of the forbidden Tree, God banished this same *Adam* out of Paradise. *Moses* is often stiled *the servant of God,* but indeed he seemeth to have been more, with reverence be it spoken, to have been Gods familiar acquaintance, for *Exod.* 33. 11. *the Lord spake unto Moses face to face,* as a man speaketh to his friend. Yet as great, and gracious, and familiar as *Moses* was with God, for one sin of infidelity God fell out with him, as we read *Numb.* 20. where when the people murmurred

for

for water, God bid *Moses* but only *speak to the Rock*, and it should give forth water: But *Moses* thought, that speaking would not do it; not a word therefore, but a blow, two of them for failing, *he smote the Rock twice*; And for this he had his doom immediately, that *he should not enter into the Land of Promise*. He that prophesied against the Altar at *Bethel* was Gods favourite, a man of God. Yet for as much as he disobeyed the mouth of the Lord, in going back to eat and drink with the old Prophet, his carcass must not come to the Sepulcher of his Fathers. I shall give you but one example more, which is without example, our Saviour himself, that Lamb without spot, the only righteous person that ever lived upon the earth. Though he were Gods bosom Son, and had not the least sin of his own, only took ours by imputation, yet how harshly did his Father handle him, *never was there any sorrow like unto his sorrow, wherewith the Lord afflicted him in the day of his fierce anger*. And *if these things be done in a green tree, what shall be done in the dry?* Luke 23. 31. *The righteous shall be recompenced in the earth*, much more the wicked and the sinner, *Prov.* 11. *ult. If Judgment begin at the house of God, what shall the end be of those men that obey not the Gospel of God?* And *if the righteous scarcely be saved, where shall the ungodly and the sinner appear?* 1 Pet. 4. 17, 18. If an *Israelite* indeed in whom there is *no guile*, if this man shall be recompenced, shall be punished in the earth; with whom shall hypocrites have their portion, that are full of *deceit* and *fraud*, and *under whose tongue is ungodliness and vanity?* If a perfect and upright man, one that feareth God, and striveth to eschew evil, if this man shall be recompenced, shall be punished in the earth, what will become of him that hath no fear of God before his eyes, but liveth as if there were no God, committing all uncleanness even with greediness? If a man of a strict life and a tender conscience must be punished, what will become of the rebellious Reformers of our age, whose Consciences seem to be seared with an hot iron? If *Jerusalem* the holy City must be punished, Lord, what will become of *London* and *Westminster*, places every whit as sinfull as *Sodom* or *Gomorrah*? If God go so roughly to work with them he knoweth, oh how will he handle strangers without mittons! if he execute his Judgments upon *Jury* where he was known, oh what fiery indignation will he powre out upon the heathen that have not known him, and upon the Kingdoms that have not called upon his Name!

This teacheth us to flee from sin, as from the face of a Serpent,

considering how odious and abominable it is in the sight of God. Though *Coniah* the son of *Jehojakim* King of *Judah* ware the signet upon his right hand, yet for sin God threatned to pluck him thence, *Jer.* 22. 24. The King of *England* will not pardon wilfull murder, though his chiefest Favourite should commit it. The King of Heaven will let no sin go unpunished, no not in his favourites, in his own people. And he will never connive at sin in us, that threatneth here to punish it so severely in *Israel*: *You only have I known of all the families of the earth, therefore will I punish you for all your iniquities.*

And so I have gone through the parts of the Text; a few words now of Application, and I have done.

Truly God, saith the Psalmist, *is loving unto Israel*, and truly he hath been as loving unto us, he hath bestowed many privative and positive blessings on us. First privative, many late deliverances, I will instance but in three. The first was from Popish Tyranny and Superstition, a tyranny more then *Ægyptian*, an Antichristian Tyranny. The damned glutton, *Luke* 16. desired only *a little water* for his thirst; but water will not quench this thirst of *Babylon*, the Whore must have blood, till she hath made her self stark drunk with it; no blood of Beasts, it must be blood of Men; no blood of Sinners, it must be the blood of Saints; no blood of Malefactors, it must be blood of Martyrs; and these Martyrs none of Mahomets, they must be Martyrs of *Jesus*, *Rev.* 17. 6. Sad experience of this Tyranny we had in Queen *Maries* days. *Non missura cutem nisi plena cruoris hirudo*, the Romish Horse-Leach would not give us over, till she had full gorged her self with our blood. Or indeed it is a question whether she would ever have been satisfied, had we not been strangely delivered from her Tyranny by the Queen of Queens, or rather the King of Kings, *You only have I known of all the families of the earth.*

A Second deliverance was from the *Spanish Armado*, in the year 1588. which Fleet had it prevailed, our *Thames* had been named *Tyber*, Roman Superstition had invaded us once more, and then by the *waters of* Babylon *we might have sate down and wept, as often as we remembred this our Sion.* But God brake the ships of the Sea through the East-wind, *You only have I known of all the families of the Earth.*

A third deliverance was from that horrid *Powder Treason*, *Nov.* 5. 1605. which was carried on with such great secresie, that it made the Man of Sin insult,—*Teque his, ait, evige flammis*, who is

that

that God that ſhall deliver them out of my hands? But he that dwelleth in heaven laugheth the Biſhop of Rome to ſcorn, and pluck'd us as it had been firebrands out of the burning, *You only have I known of all the families of the earth.*

And as God has befriended us by his privative, ſo by his poſitive bleſſings, anſwerable to thoſe which he beſtowed upon his Vineyard; and firſt, we may compare with *Iſrael* for a fruitfull ſcituation, being neither under the Torrid nor the Frozen Zone, neither burned away with parching heat, nor benummed away with pinching cold, but ſeated in a temperate climate, and fertile ſoil; our Folds are full of Sheep, our vallies ſtand ſo thick with corn, that we may laugh and ſing. God hath alſo fenced us about like the *Iſraelites* in the Red Sea, with a wall of water, the waters are as a wall unto us, on our right hand, and on our left; but eſpecially God hath fenced us by his protection, ſalvation hath the Lord appointed for walls and bullwarks. He hath likewiſe gathered the ſtones out from us, he hath caſt out the *Romiſh* rabble, and haſt planted our Land with the choiceſt Religion, that of Proteſtants. And he hath builded a Tower among us, he hath ſet up Epiſcopal Authority. Some think this Tower too high, and would fain have it quite demoliſhed, *down with it, down with it,* ſay they, *even to the ground*: But theſe are an aſſembly of birds that would fain build in others neaſts; there are *Preſbyterian* Levellers as well as *Independent*; but let them both do what they can, I hope I ſhall never ſee the day wherein theſe Towers fall. God hath made as it were, a Winepreſs among us too, no Nation under Heaven hath better Laws then we, many of them for theſe ſeven years have been caſt into a deep ſleep, but I hope that within few months they will be wakened. And that in telling you of one bleſſing more I may ſhew you all the reſt, God hath ſet over us a prudent, and moſt pious Prince, a King for His Faith and Life unſpotted from the World, a Patron and a Pattern of good men and goodneſs, a maintainer of His Countries Laws, and, however Rebellion hath traduced Him, a zealous profeſſor and Defendor of the Chriſtian Faith. *O fortunatos nimium, bona ſi ſua norint, Angligenas!* Happy Nation we to be in ſuch a caſe, happy Nation we to have the Lord for our God, to have him as kind and good to us, as ever he was to *Iſrael*, *You only have I known of all the families of the earth. And now*, England, *what doth thy Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to ſerve the Lord thy God with all thy heart, and*

with

with all thy soul? But here God may as Justly complain of us as he did of *Israel*, that *when he looked for grapes from us, we have brought forth wild grapes*, there is not a sin *Isa.* 5. charged upon *Israel*, but we stand guilty of it. I have not time to Arraign all the sins that Reign among us, the time would fail me to reckon up the Oaths and Imprecations. Our sins therefore being as many, nay more, I doubt, then those of *Israel*; of two things one we must either plead more priviledge to sin then they had, which I am sure we cannot, or else without great mercy we must look yet for greater Judgments, at least to have God so threaten us, as here he threatens the people of *Israel*, *You only have I known of all the families of the earth, therefore I will punish you for all your iniquities. I will punish you*, You that have seven years sate in Councel, been in Covenant for, yet armed your selves against, and have at last most Traiterously Imprisoned the Lords Anointed; you that have turned Judgment to Wormwood; you that have turned our still Waters into Blood; you that have turned the Kings house, nay, the house of God into a den of Theeves; you that imagine wickedness and practise it; you that have set your selves in no good way; you that dare do any thing but Justice? you that dare rob your Soveraign, nay, even God himself; you that are made up of Cousenage and Contradictions; you that have no Religion but Rapine and Rebellion; you that are Papists in practise, though ye will not own that name; you that neither Fear God, nor Honor the King; you that would beggar all that refuse to be such Rebels as your selves; you that with *Herod* are deeply dyed in blood of Innocents, that make no more of cutting off a mans, then of cutting off a dogs neck; you that have filled the Grave with Bodies, and Hell with Souls, *therefore I will punish you for all your iniquities.*

You likewise of the Silly Schismatical Assembly, that, out of meer opposition Preach in Cloaks; you that are no Legal Synod, but rather the Synogog of Satan; you that for a pious Liturgy, would give us a pure piece of Non-sense; yout that would banish the Lords Prayer, and Apostles Creed; you that call evil good, and good evil; you that teach for doctrines the Commandments of wicked men; you that Preach up Rebellion for four shillings a day; you that would be more then Deans and Bishops, though you dislike their Titles; you that are greedy dogs, never thinking ye have enough; you that serve not the Lord Jesus Christ, but your own bellies, *Therefore I will punish you for all your iniquities.*

And

And you of the Court, for your flattery and your prodigality; and you of the cowardly City for your diſloyalty; you that dare fight againſt none but your King; and you of the Country for your ſtupidity and ſottiſhneſs, in ſuffering your fellow-ſubjects ſo long to enſlave you; you of the Clergy likewiſe for temporizing, for fearing the face of man, for not daring to ſpeak truth; you of the Laiety for tenebrizing, for your Conventicles; you that are Rich, for your Covetouſneſs; you that are poor for your idleneſs; you that are men, for your day-ſins, gluttony and drunkenneſs; you that are women for your night-ſins, chambering and wantonneſs: All you that are againſt the King, for forſwearing of your ſelves: Some of you are for the King, for ſwearing; you that ſwear not as *Joſeph* did, *By the life of your King*, but *By the life of your God*, and *By the Prince of life*, whom ye ſwear over once a day from top to toe, as if he would ſwear Chriſt in pieces, or God out of heaven, *Therefore I will puniſh you for all your iniquities.*

Ye have been told of this ſin often, and if I now told you of it rightly, I ſhould tell you weeping, that they who thus mouth their Oaths, and their God damn them, they are no better than the very enemies of the Croſs of Chriſt. Nor are they enemies to him only, but alſo Traitors to their King and Country, as arrant Traitors as thoſe that have impriſoned him, let them never tell me they are the Kings friends, for they are the worſt of enemies, *Becauſe of Swearing the Land mourneth*, Jer. 23. 10. And mourn it will a great deal worſe, except this, and many other horrid ſins be baniſhed. We have ſeen hitherto but as it were the morning of mourning, the beginning of ſorrows, unleſs we repent, our Land, like *Rama*, will be filled with bitter mourning, *as the mourning of Hadadrimmon in the valley of Megiddon*, Zech. 12. 11. For indeed how can we ever hope to have God bleſs us, when we are daily at him to damn and confound us? how can we hope for peace with men, ſo long as by Oaths and other ſins we fight againſt our God? No, *there is no peace to the wicked*, their portion is deſolation, which though we hope ſtill to out-run, yet in the end it will overtake us, *quod differtur non aufertur*, as God hath leaden heels, ſo he hath iron hands, though he hath ſpared us therefore a long time, yet he will pay us home at laſt, *he will bruiſe us with a rod of iron, and break us in pieces like a Pottors veſſel. If a man will not turn he will bend his bow.* Now the farther back we draw the bow-ſtring ere we ſhoot, the more forcible the arrow flieth when

we

we shoot: So the longer God delayeth to punish men for sin, the more harshly will he handle them when once he beginneth with them. He hath long begun with us I know; but without repentance he will not make a full end; if we continue in sin, our sufferings shall be of long continuance; if we keep not the Laws of God, the Laws of the Land shall still be kept from us, if we will not suffer Christ to reign over us, God will not suffer our Lord the King to Reign. To summe up all therefore in one word, let us repent and be converted; or if we do not this for our own sakes, yet let us do it for our poor Kings sake, who in my conscience hath a long time suffered for our sins. Let not us, our Brethren, forget God, and he will never forget us, he will speedily remember King *Charles* and all his troubles; let us by a new life express our thankfulness for Gods former loving-kindness, and this will incourage him to confer new benefits upon us; he will be our God, we shall be his people; as he hath been good to us in former, so will he be in after-ages to us and our posterity for evermore. He will turn ours and our Soveraigns captivity as the rivers in the South, he will turn our heavines into Joy, he will take off our sackcloth and gird us with gladness, he will put a new song into our mouth, even a Thanksgiving unto our God, though the Prologue have been Tragical, yet the Catastrophe shall be Comical. God will make good to us that promise, *Zech.* 8. 19 *The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to us joy and gladness, and chearfull feasts.* Which God of his infinite mercy vouchsafe to grant unto us, for the mercies of his eternal Son, our blessed Saviour. To whom with the Father, and Holy Ghost, Three Persons, one God, be rendred and ascribed as most due is, all Honour, Glory, Power, Praise, Might, Majesty, Wisdom and Dominion, the residue of this blessed day present, and for evermore world without end, *Amen.*

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